Aristasia Treasure Trove

Great and Terrible Dea Sunday, Feb 24 2008

Devotion and Religion in Aristasiaaristasia5:39 pm

Thou art both gross and subtle,
Thou art terrible and a great power,
Thou removest all great sins,
O Mahalakshmi obeisance to Thee.

Both gross and subtle indicates that Dea manifests herself in both "gross" (bodily) form and in Her subtle (formless) state. She rules both the material world and all the subtle degrees of manifestation.

The word terrible (perhaps confusing because of its colloquial usage) is also applied to the Christian vision of Deity. It indicates the "holy terror" felt by lesser beings when confronted with the awesome majesty of supreme Deity. The Devi Gita describes the awe and terror felt by the angels when faced with Dea in Her unmodified majesty; whereupon She graciously showed Herself in Her beautiful feminine form in order to reassure and comfort them.

For the full hymn and commentary:
The Great Hymn to Mahalakshmi

Leave a Response »

Three-Fold Dea Wednesday, Feb 20 2008

Devotion and Religion in Aristasiaaristasia4:10 pm

The Mother is the Creator of the world, and Ground of all being. She is pure Life, pure Light and pure energy. All life, all action and all thought flow from Her.

The Mother, the Creatrix, is Dea seen in Her expansive or creative mode. The term "energy" needs to be treated carefully. It should certainly not be confused in any way with the conceptions of modern physics. The Sanskrit term *shakti*, understood in its highest sense, as the creating, enabling and animating power of the cosmos, is much nearer to the sense intended here. The Mother can also be seen as Maya, the all-beneficent provider of the world She has made for us to inhabit.

Her Daughter is pure love. As Princess of the World, She governs all the cycles of life and nature; as Priestess of the World, She gives us Communion with Her Mother; as Queen of Heaven, She shall bring us at last to the Celestial Throne.

The Daughter is Dea in Her aspect of Love. We may see that She is, in some senses, continuous with the Mother — continuing Her creative play, manifesting the love that is inherent in the Mother and mediating these things to our fallen state. Some would argue that the separation between Mother and Daughter is to some extent artificial, but the Filianists regard Her as the form in which we should approach Dea because She makes our approach to the Mother possible, especially in this dark age.

The Dark Mother is Absolute Deity, Who existed before the beginning of existence and is beyond being and unbeing. She is outside space and time; She is all that is and all that is not. The exhalation of Her breath or Spirit is our Mother, the Creator of the world. Of Her other Acts, our minds cannot conceive.

The term "dark" refers to her unknowability, and, to an extent, to the darkness we feel in relation to the final dissolution of the light-world we know: a dissolution which is, in reality, a merging into the love and oneness of Dea. In a certain sense the "Darkness" of the Dark Mother is seen as a Higher Light; a Light so elevated that it does not dazzle our "eyes", as does the Light of the Mother, but is wholly imperceptible to them. This Mystery is expressed in the words:

Absolute Deity,
Dark beyond the Light, and Light beyond the Darkness.

From A Short Catechism of the Children of Dea

Leave a Response »

The Compassionate Mother Thursday, Jul 19 2007

Devotion and Religion in Aristasiaaristasia10:45 pm

Miss Drusilla wrote:

We human beings cannot truly know God. In Hebrew tradition, one does not say "God is this" or "God is that" — because that would be to limit the Divine, to put boundaries upon Someone far beyond our comprehension. We cannot know Her attributes or Her plans or why She has made us as we are. We can only guess, and this is my guess.

God's love for us may or may not be unconditional, but our own love is a paltry gift to Her unless it is born of our own free will, in an imperfect universe. It's easy to have faith and to love God when you live in paradise. Love of God is harder, and worthier, in difficult times.

God, like a good mother, steps back and
lets us live as we will and make whatever mistakes we need to make. But She has shown us ways we may follow to live in harmony with Her, according to Her wishes. We have only ourselves to blame if we ignore them and are miserable.

Sushuri Novaryana added:

To understand [the origin and nature of manifestion] fully would be a great task and one that could not be accomplished by mere discursive reasonng. In the end, knowing the Truth entails becoming one with the Truth as our Taoist and Buddhist friends would constantly remind us.

For our everyday understanding, as living, feeling, non-realised beings, the very best way to understand the Absolute is as our all-compassionate Mother who loves us unconditionally.

Now the modernist mind will immediately say "Aha – so the Divine Mother is just a pretty fairy story – a way of understanding things that is not the full truth." And the modernist mind would be wrong.

Everything that can be stated in words falls short of Realisation (as Lao Tzu puts it: "the Tao that can be spoken is not the true Tao"). But the recognition and love of our Universal All-compassonate Mother contains the full truth. It is, as the Hindus would say, the bhakti approach to Truth. The Path of Love.

The other approach, the Path of Knowledge, involves the absolute annihilation of the self. Because the only true knowledge takes place when the distinction between the Knower and the known is annihilated – and, in the end the only Knower is Dea Herself, of Whom we are but facets or reflections.

Realisation is not easy. But love is easy. Love cannot really answer the theodicy problem (the problem of evil and the existence of an all-powerful, all-compassionate God). Part of the problem of the late Rajasic world was that questions were posed to exoteric religion that only esotericism (that is to say, Realisation) can answer. And by that time esotericism was long dead in Western religion.

The traditional advice, therefore, is to put aside both esotericism and the theodicy problem and simply surrender ourselves to Dea, knowing that She understands everything, that she know infinitely better than we do and that she is our Compassionate Mother who loves us unconditionally.

From a discussion at the Aristasian Spirituality Group

One Response »

Our Lady in the Kali Yuga Friday, Jul 6 2007

Devotion and Religion in Aristasiaaristasia6:50 pm

Our beloved Dea continues to show herself to us even in this Dark Age of Telluria, the Kali Yuga.

Carola wrote:
In the year 1615 the statue of Our Lady in a small town in my neighbourhood shed tears. This was watched by two priests and a lot of people from the congregation. After the tears were carefully removed Our Lady went on crying for an hour. Only three years later the Thirty Years War started, which devastated Germany almost completely and in which more than two thirds of the population lost their lives.

It seems that the appearances of Our Lady are the purest stream of tradition. Where as other streams of tradition in due course of time move off from their origin, are becoming broader, but also more shallow; Our Lady Herself rejuvenates Her tradition again and again, by Her appearances. It is very important indeed, that She appears not only in a Christian context, but also in Buddhist and in Hindu forms. This makes it clear that She is the final goal of every devotion and the original origin of every tradition.

René Guénon mentions in *The Crisis of the Modern World*, that besides the current of the Kali Yuga, to move always further from the Divine Centre, there is also a counter-current leading back to the truth. If we look at the history of the appearances, we can see that the true glory of Our Lady is more and more revealed and from the very beginning She is asking for and even demanding Her worship. It is obvious, that as the line of appearances evolves through the centuries, it is heading for a reestablishing of the complete Truth. The last dogma of Our Lady accepted by the Catholic church before the Eclipse is the Immaculate Conception, which is completely in line with the ancient matriarchal wisdom.

"O Eternal Mother, how wonderful are your ways. Even in the desert of this Iron Age, you never abandon your children. You appear again and again in many beautiful forms to reassure us of Your presence and to invite us to become your devotees and to live a life of dignity and humility. What else can be gained besides your love? And Your love You are giving freely to whoever is opening her heart. Bind me to Your heart, so that the horrid storms of the Kali Yuga can not shake me and take me away."

Leave a Response »

Intelligence and Success Thursday, Jun 28 2007

Devotion and Religion in Aristasiaaristasia11:39 pm

This is a commentary on **Verse 4** from **The Great Hymn to Mahalakshmi**

Thou Art the Giver of intelligence and success
And of both worldly enjoyment and liberation
Thou Art the self of mantra,
O Mahalakshmi, obeisance to Thee.

The parallelism of the second and third lines could be lost upon a modern reader, who would be inclined to read **intelligence, success** and **worldly enjoyment** as three broadly material goods and **liberation** as the only spiritual one. Actually they are two matched pairs, for Intelligence, in traditional thought does not mean mere worldly reason, but that transcendent faculty by which we grasp the fundamental Realities behind worldly existence (and which is thus the necessary precursor to reason). Reason is the lunar reflection of the Solar Intelligence. Thus we have an example of what is called *chiastic* (or X-shaped) *parallelism*:

Intelligence and **liberation** (from worldly attachments) belong together, as do **success** and **worldly enjoyment**. The importance of this verse is its indication of the balance between worldly and spiritual goods offered by Mahalakshmi. Worldly people pursue only the things of this world. Spiritual ascetics preach a complete abstinence from the world. Worshipping our bounteous Lady, we may combine the two — innocent worldly pleasure and spiritual advancement. In the picture the lotus flowers and the gold coins can be seen as representing the spiritual and worldly gifts respectively.

The statement **Thou Art the self of mantra** must be understood in the light of the doctrine that a mantra, being a representation of one of the cardinal modifications of the Primordial Sound, embodies the Deity Herself.

For the full hymn and commentary:
The Great Hymn to Mahalakshmi

Leave a Response »

Rosa Mundi Friday, Jun 22 2007

Devotion and Religion in Aristasia and Symbolism for Aristasians and The Aristasian Calendararistasia7:43 pm

Rosa Mundi, the Festival of the Rose of the World, begins the magical Season of Fire and Rose. The season is not of a fixed duration, but is generally held to be between Rosa Mundi and the end of the month of Rosea (*vide* the Aristasian Calendar).

During this season it is a custom to place a single rose on shrines and before statues and pictures of the Mother.

Last year at the Rosa Mundi service, Lhi Raya Chancandre Aquitaine spoke about the Midsummer Solstice as the Southern Gate of Heaven, and told how its symbol is the lark, which ascends vertically from the ground into the clear blue sky, even as the soul may ascend toward Dea.

She also told us the old saying that "the veil between the worlds is thinner at this time", for midsummer is one of those times of the year when the subtle realms draw closer to the gross realms. That is why a play about the encounter of mortals with fairies was entitled *A Midsummer Night's Dream*.

We learned about the Rose as symbol of the Mother and also of Sai Sushuri, who is the Divine Love; and also the Rose as symbol of the world, whose many petals are the many different things of the world, and whose single heart, from which all petals grow, is Dea Herself, "from Whence all comes, to Whom all must return".

The service for Rosa Mundi will take place at The White Rose Room this Saturday: see The Blue Camellia Club for details

One Response »

The Gentle Way Friday, Jun 15 2007

Devotion and Religion in Aristasiaaristasia8:01 pm

The Gentle Way is the way of childlike love. We who are too little to bring to our Lady the tremendous spiritual gifts of the great saints and helas at least bring Her the little things we have. We gather flowers to decorate Her shrine, perhaps in summer we may rise half an hour earlier each morning to bring a fresh tribute of Her works of art to Her. We chant Her Name and sing to Her, perfecting our music as a perfect gift for Her. Even so do we perfect all that we do, that it may be worthy of our dearest Mistress.

But the gift which She craves more than any other is the gift of ourselves; and so, before all else, we strive to make ourselves a worthy gift to Her. We purify and adorn our souls that they may be clean and beautiful offerings to Her. How can we do this? Again, we have Her own words to guide us: "Speak words of love and innocence,of mildness and of hope, and you shall weave a raiment of peace about your soul and a veil of gentle light" and again: "Let your ways be gentle as the milk-white dove, and graceful as the gliding of the swallow." For the Gentle Way is also the Way of Gentleness. Let our every action be controlled and graceful. Let our steps fall softly on the earth, nor our voices be raised unless it be in song. Let us banish all unkindness from our thoughts. There is so much for our Lady to forgive us; let us forgive our sisters freely. Let us approach all things joyfully and without complaining, letting energy and diligence for even the humblest tasks cast out idleness. Let "our souls be simple as the running deer, and our hearts as little children, filled with wonder". If we can give to Dea a soul thus chaste and simple, She will receive it gladly.

From The Gentle Way

Leave a Response »

Aristasian hymn: She Hath Riven Thursday, Jun 7 2007

Aristasian Literature and Devotion and Religion in Aristasiaaristasia6:15 pm

This is an old Aristasian hymn, ultimately based on the Scriptural passage:
"She hath riven the earth from the Heaven, the Spirit my Mother, and the turbulent waters, hath She not cleft them apart?"

She hath riven the earth from the Heaven,
She hath parted the water from the land,
And the sun in the morning that riseth on high
Is sustained by the strength of Her hand.

All the birds of the air She hath fashioned,
All the beasts of the forest She hath made;
In the quaint* constitution of every flower
Is the craft of her working displayed.

She hath raised up the mountains for pillars
To sustain the bright heavens above;
She hath clothed the earth in a raiment of green
For a sign of Her bounteous love.

And ourselves that are fallen from Heaven
Through the folly of our most vicious** will;
She hath shaped a sweet place of abundance on earth
And doth feed us and bide with us still.

Without end is Her might and Her wisdom,
Without end is Her love's consuming flame;
All the earth gives Her praise and the heavens on high
And the thunder re-echoes Her name.

She hath riven the earth from the Heaven,
She hath parted the water from the land,
And the sun in the morning that riseth on high
Is sustained by the strength of Her hand.

Notes
When sung, "She hath riven…" is repeated between each of the other stanzas.
* Quaint: Skilful, knowledgeable: related to can, canny, cunning, know and ultimately (in Aristasia) to High Cairen quinya and (in Telluria) to Greek gnosis and Sanskrit jnana, a root-group meaning light and pure Intellect. The words queen and gynae- (as in gynaecology) are also related. This group

denotes the close connexion between the feminine principle and pure solar Intellect, the faculty which prehends Truth (as opposed to mere earthbound reason which is the reflected lunar light and in Telluria is denoted by the group moon-mental-man).
** Vicious: "Prone to vice", not "cruelly violent".

Leave a Response »

The Angels Created Speech Sunday, Jun 3 2007

Devotion and Religion in Aristasia and Language and Culture: Aristasian Reflectionsaristasia8:57 pm

This is a commentary on two verses from The Angelic Hymn to Dea from the Indian Devi Gita:

The angels created Speech which pervades all things, and whereby all creatures speak.

According to the modernist doctrine, speech "evolved" from animal squeaks and grunts. Yet a study of language teaches us that the earliest languages are the most complex and expressive, while the latest ones are the simplest. Language is continually simplified for the lesser minds of the Age of Iron (Kali Yuga). Even as this Age progresses, language is continually "scaled down". So modern Italian is a much simpler language than Latin.

Where, then, does language come from? Tradition teaches us that it proceeds from the single Word, in which all speech and all being is immanently contained. In the sacred language of Sanskrit, this single Word is represented in our earthly speech by the sacred monosyllable OM, or by the seed-mantra sacred to Dea, HRIM.

Most comely is this Speech: a Heavenly Cow yielding food and all desires. Through Her do we praise You. May She dwell ever among us.

From the single Divine Word grows the first language, the Language of the Angels. Thus we are told that the angels created speech. But speech (*Vac*), in the earliest Vedic literatures, is Herself known as a Form of Dea. She is the all-pervading cosmogonic (world-creating) Deity. Vac is associated with the cow, which represents the nourishing Mother, the Source of all good things*. Thus Speech, in Her highest aspect, is a manifestation of Dea Herself.

The Language of the Angels passed to maids upon earth, and in the earliest days our human speech was very pure, very close to the Angelic Language. But as the Age of Gold gave place to the Age of Silver, and the Age of Silver to the Age of Bronze, so human speech became less perfect, less an instrument for expressing pure Truth. At last there came a time when the Primordial Language was broken into different tongues — at first only a few, representing the major divisions of humanity, and then each of these languages split into various increasingly simplified sub-dialects, until we have the multiplicity of languages that we find today. This is the meaning of the Biblical story of the Tower of Babel.

Thus it is said that the angels created Speech, but also that Speech, in Her purest essence, is an aspect of Dea that transcends even the angels. Ultimately, it is only through Dea (in Her form as Speech) that we praise Dea.

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*Curiously, some scholarly Western commentators have expressed surprise at this maternal, cow-related aspect of Vac in addition to Her grander "cosmic" nature, but the name is clearly related to Latin *vacca*, a cow (French *vache*) as well as to *vox*, voice etc.

The cosmogonic nature of Speech — the association of Speech with the world-creating Power — is clear in the light of the metaphysical link between the naming of things and their creation. The names of things are not mere arbitrary "signs", ultimately evolved from animal noises, but contain, in the Primordial Language, the real Essences of those things. Thus in Sanskrit we have the distinction between *nama* and *rupa: nama* being the name of a thing — its Angelic or primordial Name, and hence its Archetype or real Essence — and *rupa,* or shape, being its outward or worldly manifestation. In a sacred language like Sanskrit, which still retains unbroken links to the Primordial Language, certain names or mantras contain the essence of that which they name. Hence, most obviously, the importance of the Primordial Words OM and HRIM, but also many other words and mantras.

The importance of words and of the Primordial Word (*Logos*) was understood by classical Greek philosophy and passed into Christian thought (note the opening of the Gospel according to St. John). However both Greek and Latin had already ceased to be true Sacred Languages, even though Latin functioned as an ecclesiastical language in the West.

In the Old Aristasian calendar, the name of the eighth month, Vois (pronounced *Voish*), means both speech and butter.

From *The Angelic Hymn to Dea*

Leave a Response »

Werde and the Power of Maid Saturday, May 26 2007

Devotion and Religion in Aristasia and Metaphysics, Philosophy and Science: Aristasian Reflectionsaristasia7:42 pm

Aside from the major distinction between being born into an Axial or a non-Axial state, are there differing degrees of opportunity for spiritual progression according to the precise nature of the Axial state one is born into?

Hindu texts speak of the rarity of the opportunity for liberation – not only the rarity of the human state itself, but then the rarity of being born into a brahmin family and of having other opportunities for liberation.

Applying this to our current situation, one may say that not only the Axial state itself, but the type of society we are born into, the level of intelligence we are born with, our natural propensity for spiritual endeavour; all these are factors determining the level of opportunity we actually possess.

And each of these factors is determined by our *werde* (to use the Aristasian term) or karma. In other words, our level of opportunity is not simply a matter of luck, but is the result of our actions and choices in previous existences.

Maid is defined as "she who has the power of choice". The term "maid" is connected to the words "may" and "might" — "might" in particular being a word that emphasises the close relationship between choice and power — a thing might or might not happen, and one has the might to choose. Among Latin-based words the close relation between potency and potentiality expresses the same thing. So, by definition, even the maid with the least opportunity still possesses some power of spiritual choice, which the animals and other non-Axial beings do not.

So take the maid who is born in the Pit — perhaps in a very unpropitious part of the Pit (for example, one with little recognition of God) — and with very little intelligence, so that her ability to criticise the Pit is virtually nil. Even so, she may choose to lead a good life, to do good deeds rather than bad ones; she may turn toward whatever form of God she encounters.

All these actions may ensure her not only an Axial birth, but a more propitious one in her next existence.

And let us also realise that actions which for another might be downward steps might for her be upward steps.

We can never judge the actions of another, nor can we make judgements based on her circumstances. Werde is a subtle and intricate matter, a weaving of many threads, of which we can see only the tips that touch our world.

One Response »

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